THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840.]

"This life is full of gladness, and mayhap it is the gateway to another; and to live well here is surely the best preparation for a life to come."—MACKAY.

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THE INSPIRATION OF NATURE.

AT one of the first meetings of the saints that I attended I heard an elder of the Church say, "There is no religion on earth that does not contain some truth; it is that measure of truth that prevents the religious systems from going to pieces." He also quoted the words of the poet:

Truth is truth, where'er 'tis found,
On Christian or on heathen ground.

My readers will keep this in mind when reading the extracts in this paper which I have quoted from books which, while they are considered sacred by some, are not so considered by others.

A few weeks ago I looked over a landscape of hills, woods, valleys and fields, covered with glittering hoar frost, which clothed the apparently dead earth in a robe of beauty. I have admired this scene in the spring time, when the snowdrops had just newly sprung up, when the crocuses were brightening the gardens and all nature seemed to have awakened from a long sleep. I have gazed upon and admired it under the warm summer sun, when its aspect was brightened by the dog-roses, buttercups, red and white clover blossoms, blue-bells and forget-me-nots, which stood out in relief against the leafy hedges, or peeped out among the grass, bracken, or fern. That scene has entranced me in the many-colored beauty of autumn, when the orchards were laden with their fruit

and the fields with grain, when the leaves had copied the colors of the sunset, when the little brown squirrel was busy laying up his winter store, and the migratory birds were preparing to take their flight to warmer climes. I saw this landscape last with its winter aspect, as already described, when all was cold and still and the earth seemed dead.

Perhaps it was scenes like this that moved the writer of the Koran to say, "God causeth the grain and the date stone to put forth; He bringeth the living from the dead, and the dead from the living! Look ye on their fruits when they ripen. Truly herein are signs to them that believe. * * * The dead earth is a sign unto them." This is how the Hindu scriptures teach the virtue of hospitality, "Even to an enemy entering our house, hospitality must not be withheld. The tree does not withhold its shade even from the woodcutter." Here is an interesting extract from the Talmud, "Man is as the tree of the field. Why is the foliage of the fruit tree less exuberant and noisy than that of the forest tree? We can well dispense with bustle and noise, we are distinguished by the delicious fruits we bear and need not noise about our existence. He whose knowledge surpasses his good deeds may be compared to a tree with many branches and a scanty root. Every wind shakes and uproots it. But he whose deeds excel his knowledge, may be compared to a tree with few branches and strong roots; if all the hurricanes in the world should come and storm against it, they could not move it from its place." Consider the words of Háfiz, the Persian poet, "Learn, O student, the true wisdom! See yon bush aflame with roses, like the burning bush of Moses! Listen and thou shalt hear, if thy soul be not deaf, how from out of it, soft and clear, speaks the Lord Almighty." As we note the advent and the passing of the seasons, each with an aspect of beauty of its own, each with a charm and fascination peculiar to itself, we might well exclaim with Omar Khèyam, "The earth is all enchanted ground. Thine it is, O wisdom supreme, with its light and shadow, its ebb and flow." If we turn to the sayings and teaching of Jesus, the Great Teacher, we find that they are full of allusions to the objects in nature. When Jesus taught in parables He often used nature similes, as in the parables of the sower, the vineyard, the mustard seed, and so forth. In the Old Testament also we find many of these allusions, notably in the Songs of Solomon. Joseph Smith, the prophet of this last dispensation, also used nature similes to express and illustrate his meaning. To one sentence only from his sayings will I draw attention, and that is one which is most expressive. When he gave himself up for the last time, to answer the false charges brought against him, he foresaw his martyrdom and told his friends that he was going to his death; but, he declared, "I am as calm as a summer's morning; I have a conscience void of offense toward God and all men." Could he have found anything more suggestive of calmness than a

summer's morning? My task is nearly finished. It has been my object to show how every great teacher of men has been imbued with a love of nature and to show at the same time that the non-Christian religions contain a *measure* of truth. Reader, I commend you to seek a higher inspiration than the inspiration of nature, but you cannot afford to neglect the lessons she teaches. And as you learn these lessons, and as you admire the beauty and wondrous organization of nature, your heart will surely turn to nature's God and you will feel to exclaim in the words of the scriptures, "Thou art worthy, O Lord, to receive honor and glory and power, for thou hast created all things, and for thy pleasure they are and were created."—ROBERT L. DUNN.

MINUTES OF THE NEWCASTLE CONFERENCE.

AT 10:30 o'clock on Sunday morning last, March 1st, 1908, the first general meeting of Newcastle semi-annual conference was held in the Co-operative Hall, Middlesboro. Notwithstanding the inclemency of the weather, the attendance was quite encouraging. On the stand were President Charles W. Penrose, President Walter H. Caldwell, Elder William A. Morton of the Liverpool office, and twenty-three traveling elders of the Newcastle conference. After singing and prayer, the sacrament was administered, Elders William G. Ainscough and Walter Bird officiating.

President Caldwell felt grateful for the privilege the elders and saints had in meeting again in conference. Gave a cordial welcome to all present and invoked the blessings of the Lord upon both speakers and hearers. The general and local authorities, together with the traveling elders, were presented and sustained without a dissenting vote. The statistical report for the past six months was read and approved. President Caldwell added that the conference is in a very satisfactory condition; the elders are united, are magnifying their calling and enjoying the spirit thereof. Prospects for other additions in the near future are very bright.

Elder Albert B. Barton addressed the assembly. Told of the joy and satisfaction he felt in laboring for the salvation of the souls of men. Showed that, according to the teachings of Christ and His apostles, men must have good works as well as faith.

Elder Richard J. West called the attention of the congregation to the division and confusion which exist in the so-called Christian world to-day. All this is evidence of a universal apostacy, and showed the necessity for the restoration of the gospel. He testified to the restoration of the gospel in the present dispensation.

President Penrose expressed his pleasure at having the privilege of meeting again with the saints in the Newcastle conference, of joining with them in partaking of the sacrament and in sustaining the authorities of the church. The report which had been read

reflected great credit upon the elders; it showed they had not been idling away their time, but that they had been obedient to the counsel of the Lord, who at the commencement of the great latter-day work had said to His servants, "Search diligently and spare not." The elders in the European mission had been greatly blessed of the Lord. He had assisted those among them who had new languages to learn to master those languages in a remarkably short period of time, so that they could proclaim His gospel among the nations. While their labors are not appreciated to-day, except by a few, who are seeking the truth because they love it, the time will come when their services will be appreciated and earnestly sought after. He spoke in grateful appreciation of the liberty and protection which the elders enjoy under the British government. He next called the attention of the saints to the sign which they had given that morning to the heavens—by raising their hands to sustain the authorities of the Church. There had not been one dissenting voice among them. How pleasing it is to the Lord and to His servants to see the love and unity that exist among the saints! These cannot be found to the same extent in any other church on earth. Counseled the saints to render the elders all the assistance possible in their efforts to spread the truth. We are walking in the light of modern revelation; the Lord has revealed and still reveals His mind and will to His servants for the guidance of His children in the present dispensation. Exhorted the saints to keep the commandments of the Lord, so that they may be able to say as the Prophet Joseph exclaimed on the way to his martyrdom, "I have a conscience void of offence toward God and all men." There is a blessing attached to the observance of every law of God, and in order to obtain His blessings we must observe His laws. Explained the law of tithing, and showed how the Lord blesses, both spiritually and temporally, those who observe this commandment. After singing and the benediction, conference adjourned till 2:30 p.m.

There was a larger attendance at the afternoon session. The usual opening exercises were rendered, after which Elder Henry Taylor addressed the assembly. He impressed upon the saints the necessity of their regular attendance at meeting, so that their spiritual natures may be nourished. The Lord had commanded us to meet together often, and to partake of the holy sacrament in remembrance of the great sacrifice which He made for our sins. Only by the faithful and regular performance of our duties would we be able to continue in the faith. By failing to pray, we lose the spirit of prayer; by failing to return thanks for our food, we lose the spirit of gratitude and thanksgiving; by absenting ourselves from the meetings of the saints we lose the spirit of worship, and die spiritually. Testified to the restoration of the gospel and exhorted saints and strangers to investigate the teachings of the Church.

Elder Walter M. Jones testified to the joy he had found in preaching the gospel and in bearing testimony to its divine precepts. Described the first vision vouchsafed to the Prophet Joseph Smith, in which the youth beheld the Father and the Son. One of the effects of this vision was the revealing again to man the knowledge of the true God. It has also given us an assurance that if we appeal to God, in faith and sincerity, He will hear and answer our prayers. Latter-day revelations concerning the personality, the character and attributes of God are in perfect harmony with those given in former dispensations.

"Behold the mountain of the Lord," was rendered in a creditable manner by the choir.

President Penrose, in arising to address the congregation, commented upon the hymn which the choir had sung. This sacred song called the attention of the nations to the prophecies of Micah and Isaiah, in which it is stated that the house of the Lord would be established in the last days in the top of the mountains, and that people out of all nations would go up to it, in order to be taught of the ways of the Lord and walk in His paths. These prophecies have been fulfilled by the Latter-day Saints; the temple of the Lord has been established in the heights of the mountains, and saints of God from many nations have had the privilege of entering its sacred precincts and of receiving laws and ordinances revealed from heaven which they could not receive and obey in the lands from whence they came. He referred to the ordinance of baptism for the dead, which is one of the ordinances of the holy temple. While reference is made to this ordinance by the Apostle Paul (I. Co. 15: 29), it is impossible for people to learn, either from the Old or New Testament, how the ordinance is to be performed or where it should be administered. Through revelations from the Most High the saints have learned this and other saving principles of the everlasting gospel. He then spoke of the prophecies of the ancient and modern prophets concerning the Zion of the latter-days, or the New Jerusalem. By revelation the Lord has designated the site of this holy city. It is to be in Jackson County, in the State of Missouri, and the foundations of it are being laid by the saints of God. Spoke of the redemption of Jerusalem, of the return of the Jews to the land of their fathers and the restoration of their temple. Described the glorious reign of universal peace foretold by the prophets, when men will beat their swords into ploughshares and their spears into pruning hooks and learn war no more. Exhorted the saints to purify their lives, that they may be worthy to assist in the great latter-day work and in the redemption of Zion.

The congregation sang, "We thank thee, O God, for a prophet," when the benediction was pronounced and the conference adjourned till 6:30 p.m.

A congregation of fully two hundred and fifty people, seventy-

five of whom are not members of the Church, assembled in the evening. Songs of praise were sung in a spirited manner. Elder William Kirkup offered prayer, after which President Caldwell delivered an impressive discourse on the first principles of the gospel of Christ. He declared that the Church of Jesus Christ of Latter-day Saints teaches the same gospel that was taught by the Messiah and His apostles, and in the same manner in which they taught it—freely. The gospel is an everlasting gospel; it cannot be changed; its principles are eternal, like its Author. Men must obey the laws of the kingdom of heaven before they can enter it. The ordinances of the gospel must be administered by Divine authority. Such authority had been restored to men by the administration of heavenly messengers in these latter days, and all who desired could come and partake of the blessings of the gospel.

A sacred solo was rendered in an excellent manner by Sister Florence Ridge.

Elder William A. Morton held the attention of the audience while he spoke on the Divine authenticity of the Book of Mormon. He quoted from the Bible a number of prophecies foretelling the coming forth of this sacred record, and showed how these prophecies had been fulfilled to the very letter. Called the attention of the congregation to the testimonies of the witnesses to the Book of Mormon, who till the hour of their departure from this life had maintained that they had spoken the truth when they declared that an angel of God had shown them the plates of the ancient record; that they had seen the engravings thereon, and had heard the voice of God testify that the translation was correct. Elder Morton testified that the Lord had revealed to him that the Book of Mormon is a true record and that Joseph Smith is a Prophet of the living God.

President Penrose followed in an address upon the same subject, which kept the attention of the large audience rivetted upon him from beginning to end. He began his discourse by referring to the discovery of America by Christopher Columbus, who found the land inhabited by millions of red-skinned inhabitants, to whom were given the name Indians. Recent discoveries showed that the ancestors of these people lived in a high state of civilization. Pyramids have been unearthed which correspond with the pyramids of Egypt; and, in fact, there is much evidence to prove that the western and not the eastern hemisphere was the cradle of the human race. But who were the ancient inhabitants of America? They were branches of the house of Israel, which the Lord led to that land at different periods of time. Told of the emigration of the Jaredites, and of the descendants of Ephraim and Manasseh who were planted by the Lord in that choice land. This was in fulfillment of the promises of the Lord made to Jacob and also to Joseph. It is not reasonable to believe that the Lord would

leave this numerous people in utter darkness concerning Him and the plan of salvation. Nor did He. He remembered them and instructed His Son to visit them. Christ told His disciples that He had other sheep which were not of the fold at Jerusalem; that He would visit them; that they would hear His voice, and that there would be one fold and one Shepherd. People believe He referred to the Gentiles; but He declared that He had not been sent to them, but "to the lost sheep of the house of Israel." The ancient inhabitants of America did not have the opportunity of learning from the apostles and prophets on this land the true plan of salvation; but when the Messiah had completed His mission in the land of Palestine, He visited His people on the Western continent; He showed them the scars in His hands and side; He taught them the same gospel that He had taught to the people of the east; He instituted the sacrament, and organized His Church among them, with apostles, prophets, and other inspired officers. The Book of Mormon contains an account of all these things, and makęs plain many principles which are obscure in the Bible. What is the object and purport of the Book of Mormon? Simply this: It is the testimony of an entire nation that Jesus is the Christ the Son of the living God, the Savior and Redeemer of the world; it declares that God is not a respecter of persons, but that in every nation he that feareth God and worketh righteousness is accepted of Him; it contains the fulness of the everlasting gospel, written in language so plain that no one could misunderstand it. And yet it is condemned by the wise and the learned, who pass judgment upon the book without having read it. President Penrose showed the unity between the Bible and the Book of Mormon. He rejoiced in the progress of "Mormonism," and predicted that it would triumph over every obstacle in the future as it had triumphed in the past. He bore a convincing testimony to its Divine origin, and urged those present who were not members of the Church to investigate its claims impartially and with a prayerful heart.

"Come let us sing an evening hymn," was sung by the congregation, and a most profitable conference was brought to a close by Elder Jeremiah Jones pronouncing the benediction.

A most excellent priesthood meeting, lasting four hours, was held Saturday evening. The reports of the elders were most gratifying and elicited the hearty approval of President Penrose. Valuable instructions were imparted by him, and numerous questions answered. The conference is in a flourishing condition; the elders are faithful in the performance of their duties, and the saints are rejoicing in the truth and in the fellowship of the gospel.

LEONIDAS S. MECHAM, Clerk of Conference.

THE greatest happiness comes from the greatest activity.—BOVEE.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, MARCH 5, 1908.

A NEW PATCH ON A TATTERED GARMENT.

One of the signs of the times is another attempt at modification of old creeds, to bring them into something like harmony with the developments of science and the theories of modern philosophy. This time it comes from the Congregational Union, composed of the churches of that denomination in England and Wales. It is a manifesto from chairmen of the Union and heads of Congregational colleges, twenty-one in number, who give as reasons for its issue, "The theological unrest which has invaded the churches," the help needed to those who, "within the borders of the churches, are disturbed by current controversies," and to assure "fellow Christians of other communions" that the Congregationalists "hold fast to the faith once for all delivered to the saints." At the same time the signers announce that they are "eager, in the interests of a progressive evangelical theology, to receive all new light and truth which may break forth from the Word." We here insert the creed now formulated, in full:

1. We believe in the Personality of God the Father, transcendent as Maker and Ruler of all things, and yet, through His eternal Spirit, immanent in the world, and particularly in man and his history.

2. We believe that sin, so far from being necessary to man's development, is, as a distrust of God and disobedience to Him, a perversion of the moral and religious nature, which apart from redemption would involve man in ruin.

3. We believe that Jesus Christ, the only begotten Son of God, came into the world to reveal the holy love and grace of God, and to redeem men by the sacrifice of Himself once for all upon the cross for the sin of the world, so conveying to the individual believer the divine pardon.

4. We believe that this pardon is appropriated by faith in Jesus Christ, and that by this faith, the Holy Spirit, producing union with the living Lord, regenerates human nature to eternal life.

5. We believe that the regenerate are the true Church, to which, among other sacred obligations, is committed the task of transforming the world, morally and socially, into the Kingdom of God.

6. We believe that the Bible is God's Book, because it enshrines the divine revelation culminating in the historic coming of Christ, His life, death, and resurrection, and the Gospel therein contained.

7. We believe that all truth is to be received as from God, and that the apparent conflict between science and religion not only can be adjusted, but is at the present time approaching a reconciliation.

This is evidently intended to meet the movement among the Congregationalists projected by the teachings of Rev. R. J. Campbell, and called "The New Theology," which has created such a stir in religious circles and evoked so much denunciation. While the manifesto does not directly come in contact with the views presented under the name of "New Theology," it nevertheless shades them off so as to remove the sharp lines which offend the rigidly orthodox, without raising a fierce conflict between the advocates and the opposers of that movement. Nevertheless, we are of the opinion that it will simply serve to furnish ground for further dissensions, and increase "the theological unrest that has invaded the churches," and that is a product of that Reformation which, in establishlng "the right of private judgment," furnished no living head or final authority to form the end of controversy.

It will be observed that this creed, if it may be so termed, is coupled with the announcement that its signers are "eager to receive all new light and truth which may break forth from the WORD." By "the word," of course, is meant the Bible, which among the Protestant churches is accepted as "the only guide." New revelation is not anticipated; only the old scriptures, containing a few of the revelations from God given many centuries ago, are depended upon for that new light and truth which these people are willing to receive. This has been the trouble down through the ages ever since the Apostles and other inspired ministers in the Church "fell asleep." While the religious world has nothing else to depend upon for "light and truth" than men's opinions of that which was "written aforetime," there is sure to be contention, division and "theological unrest." New announcements of doctrine, and fresh declarations of belief, unsupported by anything finally authoritative, cannot bring the sects or the members of either of them to "the unity of the faith."

We notice that already, right on the very heels of the publishing of the manifesto, it is publicly announced that Rev. R. J. Campbell is to take a lecturing tour in the United States, his subject being, "The New Theology and Its Social Implications," and that the document promulgated "will have no effect on Mr. Campbell's position." He is backed by the deacons and congregation of the church in the City Temple, and has many sympathizing friends in America. The manifesto, therefore, will probably accentuate division rather than promote unity.

The personality of God and His immanence in the world "through His eternal Spirit" is a step in the direction of the doctrine of Deity revealed through the Prophet Joseph Smith. It does not directly proclaim the personality of the Father as exactly like that of the Son, but it admits of that idea, and of His omnipresence, not in person but through that universally diffused essence called the Holy Spirit, as set forth in Section 88 of the Doctrine and Cov-

enants. It is a sign to those who can see, that religious thought has been influenced on this point, as it has on many others, by the force set in action in the opening of the latter-day dispensation.

The doctrine of salvation by faith alone is reaffirmed in the document under consideration, without presenting it in that positive manner which is common in the preaching of the present age. The "transforming of the world" as a task for the church is mentioned, not as a means of salvation or necessary to prepare man to enter the kingdom of heaven, but simply as one of the obligations of the church for the benefit of mankind "morally and socially." It is the old heresy newly stated in rather ambiguous language. Pardon for sin, according to it, is not conveyed through any appointed means instituted by the Lord, but is "appropriated" by faith in Jesus Christ. This shuts out the repentance and baptism for the remission of sins and the bestowal of the Holy Ghost by the laying on of hands, which were among the first principles of the doctrine of Christ as taught by His apostles at His command.

The definition of "the true Church" given is sufficiently vague to leave the matter open for endless dispute, but cannot mean anything else than that the Church is composed of persons who consider themselves "regenerate" through merely believing in Jesus Christ, without regard to organization, doctrines, ordinances, authority or any of the powers, features, influence and tenets that constituted the Church established by the Savior and His apostles. Thus, the whole conglomeration of inharmonious, contentious, disjointed and dislocated sects with their babel of opinions, forms and utterances, is to be viewed as "the true Church," a notion utterly inconsistent with the Bible, which is announced to be "God's book."

The belief that "all truth is to be received as from God" is in direct line with the enunciations of "Mormonism," as it is called by the world. When Christendom becomes willing to receive revelation from God to-day in regard to religion, as it is getting to be concerning science and the manifestation of that which is termed natural truth, there will be some assurance of the bringing about of that union which is so desirable and which is aimed at by the formulators of new declarations of faith. The light that unfolds the forces of nature, that shows adapted minds how to discover the "inventions" of the age, is as much from Deity as truth is concerning God, His will, His Church and His purposes.

Readiness to receive revelation from Him is the need of the hour. He has not changed, either in His nature or His willingness to answer when called upon, or His laws, ordinances, commandments or precepts. He is the same yesterday, to-day and forever. He has opened a new dispensation; all people who are really "in Christ" will be gathered into it and become one. Light is breaking forth even in the darkness of the religious world. Gradually the

truth, as now made manifest, is penetrating the souls of men. The traditions of centuries have great hold on the minds of the masses and even of the men who pose as their teachers, but the Millennial day is dawning, and rays from the Sun of Righteousness are gleaming and heralding the approach of that glorious era, when the knowledge of God shall cover the earth, and error and superstition and the vain theories and systems of men will be banished forever. Let us rejoice and be glad when we view even the faintest signs of the coming day!

C. W. P.

SUCCESS FROM ADVERSITY.

Elder J. S. Brandley writes in the *Liahona the Elders' Journal* of February 15th last concerning an encouraging missionary experience he had while laboring in the Wisconsin conference, more than a year since. We reproduce it for the benefit of the elders in the European mission. He says:

"One cold, stormy day in December, I was out tracting in the city of Boscobel. In going from house to house I perceived the people to be very bitter, turning me from their doors just as soon as they learned that I was a 'Mormon' missionary. I kept asking each family that I visited for a friendly, gospel conversation. I continued to do my duty, although Dame Nature seemed to say, 'Return to your room, for you are getting very cold.' I was getting quite discouraged also, when the thought came to pray to my Heavenly Father. In doing so I asked God to lead me to the door of some good, honest soul, to whom I would be able to explain the principles of the gospel. I then went a short distance further and a large brick house came into view, and something seemed to impress me to go straight to that house, which I did. I went up the steps and rang the bell; a lady came to the door. I informed her that I was doing missionary work, whereupon she invited me into the house and into a room where there were two other ladies. This gave me an opportunity to explain the message I bore to three, which made me feel very thankful. Before commencing our gospel conversation one of the ladies made the remark that she could not help but admit that she felt very bitter toward the 'Mormon' people. However, I commenced to explain the truth, trusting in the Almighty for His Spirit, because without it I realized that nothing could be done. After talking a short time the ladies became very interested, and before I got through talking the lady who expressed herself as being very antagonistic, wanted to buy a Book of Mormon, also a book which would take up our doctrines from beginning to end. This was just the kind of attitude I was hoping for, one which impels to honest investigation of principle; for that is all that is needed to learn that the

gospel as taught by the Church of Jesus Christ of Latter-day Saints is the only true plan of life and salvation.

"During our conversation I felt the Spirit of God in every word that was uttered; thoughts came to my mind which had never occurred to me before.

"Upon leaving the house the ladies expressed themselves as being very favorably impressed, and as they bade me Godspeed asked me to call again. Thus we see that even though things look very dark, if we will put our trust in the Lord, be humble and prayerful, He will open up the way for us and bless us with His Spirit, so that our enemies, on learning the truth, are turned into friends and investigators."

FROM THE MISSION FIELD.

Arrivals.—The following missionaries arrived for Europe per s.s. *Dominion*, March 3rd, 1908: Frederick W. Giles, Heber City; Amos A. Atkinson, Lyman, Idaho; John C. Larsen, Jr., Lewiston; Albert Z. Richards, Sugar House; Niels Iverson, Fillmore; George H. Gowans, Tooele; Joseph P. Beus, Ogden; Leo W. Goates, Lehi.

Appointments.—The Elders who arrived for Great Britain have been appointed to labor in the following conferences: Frederick W. Giles, Grimsby; Amos A. Atkinson, John C. Larsen, Jr., Manchester; Albert Z. Richards, Scottish.

Departures.—The following missionaries sailed for home March 5th, 1908, per s.s. *Baltic*: From Great Britain—Frank L. Walters. From the Netherlands—John H. Taylor, Clawson Y. Cannon, Henry Belnap. From Swiss and German—Charles W. Whitaker, J. E. Langford. With the company were four emigrants, in charge of Elder John H. Taylor.

Baptisms.—On Sunday morning last, four members were added to the Bootle branch and two to the Birkenhead branch of the Liverpool conference. The ordinance of baptism was administered to them at Birkenhead Public Baths, Elder Branson Brinton officiating.

On Sunday, March 1st, 1908, a baptismal service was held at Abbey Road Baths, Abbey Road, Barrow-in-Furness, Lancashire (Liverpool conference), at which a number of saints and friends were present. Elders Ralph B. Sperry and Royal C. Lowe explained the principles of the gospel and admonished the saints to prove true to the covenants they had made. Six candidates were then baptized by Elder Royal C. Lowe. Confirmations took place at the evening meeting.

On the 2nd inst. a baptismal service was held at the Helting

Baths, Bath, when a convert from Bristol received the ordinance of baptism at the hands of Elder Miles T. Slatter.

Successful Socials.—A very enjoyable social was given by Brother Simeon Wallwork and Sister Ada Habbeshaw, in the Temperance Hall, Horsedge Street, Oldham, on Saturday, February 22nd, 1908. The time was spent in singing, reciting and playing games. During the evening refreshments were served. The proceeds of this social were added to the building fund, which is growing larger every week. Everything is in a prosperous condition in the Oldham branch.

On Wednesday, February 19th, 1908, the saints and friends of the Manchester branch spent a pleasant evening at their hall, 6 Oldham Street. An interesting program was well rendered, and refreshments were much appreciated. Friends from California and Norway were among those assembled.

On Saturday evening Elder Benjamin R. Birchall, who is leaving Rochdale to live at Accrington, tendered the saints at the former place a farewell party. An interesting program was rendered, after which fruits and refreshments were served. The saints presented Elder Birchall with a nice pocket wallet and his wife with a dainty hand-bag, as a token of their esteem. Games were played and all present enjoyed themselves immensely.

A most enjoyable social gathering was held Tuesday evening, February 25th, at Forester's Hall, Hull, in honor of Elder Ira J. Stoker, who left for his mountain home the following day. A very creditable program was rendered by the saints and elders, assisted by outside talent. Refreshments were served and a general good time was had. About one hundred saints and friends were present.

A most enjoyable social was held in the Temperance Hall, Hanley, on the evening of the 25th ultimo, in honor of Brother and Sister Bennett, prior to their departure for Zion. About seventy-five saints and friends were present, including President William E. Corbridge and Elders Hadley and Priestly. After an interesting program had been rendered, refreshments were served and games indulged in. A very pleasant time was spent.

My First Gospel Sermon.—As a missionary in this part of the Lord's vineyard, helping to spread the gospel of the kingdom, I always welcome the MILLENNIAL STAR, one of the shining lights of the mission. While reading in a recent issue the article, "How to Preach the Gospel of Christ," I was reminded of an experience I had while laboring as a missionary in the Indian Territory in the year 1887. Elder Ammon Green and I were sent into the southeastern part of the Cherokee nation. We traveled eighty miles before we succeeded in getting a place to hold a meeting. At last we were given permission to hold a service the following Sunday, in a grove. We traveled for miles around that sparsely settled

region and invited the people to come and hear us. Elder Green was an experienced missionary and a good speaker, so I had very little fear, thinking he would do almost all the preaching. On Saturday evening, however, he told me he had received instructions from President Kimball to call on me to preach the first meeting we held. I strongly protested, but all in vain, Elder Green held to his instructions. In fear and trembling I sat down and began to make preparations for my sermon. I compiled a number of scripture texts, treating on some of the principles and ordinances of the gospel; then I made some notes for use at the meeting. I wrote on both sides of the paper, which I put in my Bible. Before the meeting commenced I saw that my notes were protruding from the Bible, the paper being too large for the book, and as I did not want the people to see me using notes, I trimmed the paper so as to make it fit my Bible. But in trimming one side I mutilated the other, and thus destroyed my work. What a terrible fix I found myself in. Then the thought came to me that I had been putting more confidence in my notes than in the Lord; depending more on my own wisdom than on the inspiration of the Holy Ghost. So I crushed the paper in my hands and went out into the woods to pray. O, how earnestly I besought the Lord to come to my assistance and to give me words to speak to the people. That was one of the times in my life when I felt my utter dependence upon a power greater than that of man. I was brought into the very depths of humility. The Lord strengthened and encouraged me and I returned to the place of meeting. I stood up and addressed the people for almost an hour on the first principles of the gospel. I opened my mouth for the Lord and He filled it with words of truth. When I finished, Elder Green, much to my surprise, told the people they had heard all that was necessary on that occasion, and that the meeting would be brought to a close. If we will follow the instructions of the Lord and store our minds with useful knowledge, the Spirit of the Lord will teach us what to say in the hour of need.—David Shand.

Successful District Meetings.—On Sunday, February 23rd, two successful district meetings were held in the city of Halifax (Leeds conference). The afternoon service was attended by about eighty-five people. President W. B. Ennis spoke upon the necessity of continuous revelation and Church organization. Elder Carl E. Erickson occupied part of the time speaking upon the personality of God. Elder J. A. Rockwood followed up the theme suggested by Elder Erickson's remarks, showing man's relationship to Deity and to his fellow-man. At the service held at 6:30 p.m. one hundred and ten people were in attendance. Elder J. A. Rockwood spoke on the atonement of Christ and its universal application in the ressurrection of the dead, pointing out that by virtue of what Christ accomplished for mankind He became their lawgiver.

Elder Carl E. Erickson followed upon the first principles of the gospel proving that the baptisms of water and of the Holy Ghost are laws given by Christ, and essential to salvation. President W. B. Enniss presided at both meetings. He made a few closing remarks, and bore a powerful testimony to the truthfulness of the gospel as taught by the Latter-day Saints. A good spirit was manifest throughout the services. Many friends and investigators were heard to express great interest and pleasure in attending. We feel confident much good will follow. There is a flourishing branch of the Church at Halifax.

A district meeting of the Watford branch (London conference), was held at St. Albans, February 15th, Saints from Watford and Luton attending. Three meetings were held. At the evening service about seventy-five people were in attendance, including a number of investigators. The general and local authorities were unanimously sustained and encouraging reports were made by the brethren laboring in the various districts. The meetings were addressed by Elders D. George Shorten, I. E. Thompson, Owen F. Beal, A. E. Jordan, H. K. Kirkham, A. B. Needham, and President Soren Peterson. An excellent spirit prevailed at each of the services and a good time, such as the saints always enjoy, was experienced by them on that occasion. The saints are to be commended very highly for the way in which they provided eatables and took care of those present. Everything that the inner man could desire was there in rich abundance and served by kind and loving hands. A quartette, composed of Elders Whitehead, Musser, Bassett and Willis, furnished music at two of the services. The Watford, Luton, and St. Albans districts are in a splendid condition and we look forward to good results from these parts in the not far distant future.

SUNDAY SCHOOL LESSON FOR THEOLOGICAL DEPARTMENT.

Lesson VI.—Faith and Repentance.

Text: We believe that the first principles and ordinances of the gospel are: (1) Faith in the Lord Jesus Christ; (2) Repentance; * * *

I. Faith.

1. Nature of faith: Full confidence and trust in the being, purposes, and words of God. Definition of faith given by Paul. (Hebrews 11: 1.)
2. Belief, faith, and knowledge not identical. (Articles of Faith, pp. 98-102.)

II. Foundation of faith.

1. Faith in God: that He was God before the world was created, and the same God that He was after it was created.

2. That He is merciful and gracious, slow to anger, abundant in goodness, and that He was so from everlasting, and will be to everlasting.

3. That He changes not, neither is there variableness with Him; but that He is the same from everlasting to everlasting, being the same yesterday, to-day, and for ever; and that His course is one eternal round, without variation.

4. That He is a God of truth and cannot lie.

5. That He is no respecter of persons; but in every nation he that fears God and works righteousness is accepted of Him.

6. That He is love. (see Doc. and Cov., Lectures on Faith, 3: 13-18; Articles of Faith, pp. 103-106.)

III. Faith a principle of power.

1. Faith the motive principle that impels men to resolve and act. Through faith the children of Israel passed through the sea. (Exodus 14: 22-29; Heb. 11: 29.) Other illustrations of the power of faith: (Josh. 6: 20; Heb. 11: 30; Josh. 10: 12; Heb. 11: 32-34; Doc. and Cov., Lecture 1: 20; Judges 6: 11; 4: 6; 13: 24; 11: 1; 12: 7; I. Sam. 16: 1-13; 17: 45; 1: 20; 12: 20; Matt. 8: 28; 17: 18; Mark 1: 23; Luke 7: 11-16; John 11: 43-45; I. Kings 17: 17-24; Matt. 17: 20; Mark 9: 23; Eph. 6: 16; I. John 5: 4.)

DIED.

QUILTER.—At Winter Quarters, Carbon Co., Utah, February 1st, 1908, of spinal meningitis, Isaac Quilter. Born at Leeds, Yorkshire, England, September 28th, 1883, baptized when eight years old, emigrated to Utah April 27th, 1906. Lived and died a faithful Latter-day Saint, and was loved by all who knew him.

McDONALD.—At Glasgow, Scotland, February 28th, 1908, Alexander Williamson McDonald, the beloved son of Donald and Agnes McDonald, aged one year and eight months.

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